

# An Advertisement

Meeting (about some Controversies in Religious Mat-  
Faith) to be held by George Keith and his Friends, at their  
Meeting-place in Turners-Hall in Philpot-Lane, London,  
seventh Day of the Month called June, 1696. to begin about  
ninth Hour, and to be adjourned, if Occasion requireth: To  
Meeting William Penn, Thomas Elwood, George White-  
John Pennington, and these of the Second Days Weekly  
at Lumbard-street, London, called Quakers, are justly de-  
be present, to hear themselves charged, and proved guilty of  
following things, and they shall be freely heard, to answer to their  
Charges.

7 Hereas William Penn hath accused me George Keith, in a Publick Meet-  
ing at Rasteliffe, of my being an Apostate, and Impostor, and endea-  
vouring to pluck up the Testimony of Truth by the Roots; and that  
either then or since, after many months, proved his Charge to be true, tho  
I answer me (before many Witnesses) when I told him, I thought to put  
his Charge in the Face of the Nation: And I being conscious to my self,  
not guilty of his Charge, I charge him to be guilty of False Accusation, and  
I offer to prove him to be so; as also I offer to prove him guilty out of  
books (which it doth not appear that he hath Retracted or Corrected) of  
false and hurtful Principles, contrary to the Fundamental Doctrines of the  
true and Religion delivered to us in the Holy Scriptures: And also that he  
is in Contradiction to himself.

*Secondly*, Whereas *Thomas Elwood* hath Printed sundry Defamatory Books against me, I charge him to be guilty of False Accusations, Perversions, and Forgeries, contained in his said Books, as also of most Erroneous and Hurtful Principles, to the great shame of his Profession, and Scandal of Christian Religion, and I offer to prove him to be so.

*Thirdly*, Whereas *George Whitehead* did join with a prevailing Party, in that called *The Yearly Meeting of the Quakers*, in the Third Month, 1695. to pass a most Unchristian Censure of Excommunication against me, (without any Proof or Charge of either Error in Doctrine, or Evil Conversation) I charge him to be guilty of False Accusation, and of a most false and unjust Censure, and offer to prove it against him. As also, I offer to prove the said *George Whitehead*, out of some of his Printed Books (which it doth not appear that he hath Retracted or Corrected) guilty of most Erroneous and Hurtful Principles, contrary to the Fundamental Doctrine of the Christian Faith and Religion.

*Fourthly*, Whereas *John Pennington* hath Printed Defamatory Books against me, and hath Accused me to be an Apostate, I charge him to be guilty of false Accusation and Defamation, and I offer to prove it at the said Meeting.

*Fifthly*, Whereas the *Second Days Weekly Meeting* of the People called *Quakers*, in *Lombard-street, London*, hath Approved or Countenanced the above-mentioned Scandalous Books, and another late Book from *Pennsylvania*, signed by *Calob Pusey*, falsely called by him, *A modest Account from Pennsylvania of the Principal Differences in Points of Doctrine*, &c. I charge them to be guilty of great Injustice against me, as also of being guilty of the false Accusations, Perversions, Forgeries, and false Doctrines contained in the said Books by their approving the same, and allowing them to be publicly sold next Door to their Meeting-place, by one of their own Profession.

If it happen that few or none of the above-mentioned Persons shall be present at the said Meeting, being conscious to themselves of the badness of their Cause, yet I do hereby declare and publish my full intention to be present, (God willing) with my Friends, at the said Place and Time appointed, to make good the Charges against them. And any moderate and Friendly People of other Professions, have freedom to be present, so far as there is room in the Place to receive them, without Crowd or Throng, to hear what shall be said and proved in these matters above-mentioned.

London; the 11th day of the  
3d month, called May, 1696.

GEORGE KEITH.

*And here I think fit to give a true Account of the Just Cause I have to intimate such a Meeting.*

[In my book called; *A Seasonable Information and Caveat*, against a scandalous book of *Th. Elwood*, I made a Profer to *Th. Elwood* to meet him at any Place and Time that he would appoint, to prove him guilty of gross Forgery in matters of Fact, &c. and also of false Doctrine: But he did no wise assent to any such Profer, nor gave any rational Excuse for his Refusal (pretending, he would not give G. K. an Opportunity to disgrace the *Rabble*, and disgrace his Profession by yet made of Truth, by so publick a discovery of his ungoverned Passions). [What is this but great hypocrisy? And no doubt, if he or his Party thought to get any advantage against me, in such a Publick Appearance, either in regard of the Cause, or of what he and they call my ungoverned Passions, they would greedily embrace it: But the reality of the matter is, they are not willing their great injustice, as well as their

insolent carriage, and most unruly Passions in clandestine places; should be discovered, by opening the doors upon all but themselves, that none that were equal and impartial Readers and Observers might be present, to be a check to their rude and insolent carriage against me, many speaking to me at once, which some among themselves reproved at the last Yearly Meeting, I appeared among them. Thus they seek to murder the Reputation of the Innocent in secret places.] And instead of assenting to my just Profer, he prints another book against me, filled with more than double (to what was in his former book) of Forgeries, Perversions, False Accusations, and Misrepresentations. And I having neither time, nor ability of outward Estate, to Print Answers to him and others, that heap book upon book against me, with no charge to them, (they having got a way without any charge or cost to them, to Print what they please). And things being thus, I appeal to all moderate Persons, whether this my intimation of such a Meeting, in the defence of the Fundamental Doctrines of Christianity, as the necessity of Faith in Christ, as he outwardly suffered at Jerusalem to our Salvation, Justification, and Sanctification, by the Blood of Christ outwardly shed, the Resurrection of the Body that Dyed, and Christ's coming without us, in his Glorified Body, even the same that formerly suffered Death for our sins, to Judge the Quick and the Dead: All which I offer to prove have been opposed and contradicted by some of them, being the common Faith generally and in common professed by Christians in all professions, and for the defence of which, all sincere Christians are jointly concerned, and also in my just vindication, both as a man and a Christian, be not justifiable and commendable, it being the best way I have at present to clear the Truth and my Innocency, and discover their great injustice towards me, and to Answer the proud and insulting boastings of my Adversaries.

And whereas in my late Book, called, a short List of some of the vile and gross Errors of *Geo. Whithead, &c.* I proposed a just demand to *William Penn*, to give me an Opportunity for him to make good his Charge against me at any publick Meeting of the People called Quakers, in or about London, instead of his assenting to my just demand, there comes forth a Third Book of *Tho. Elwood*, multiplying his gross Forgeries, Defamations, and Misrepresentations against me, and also containing most false and Antichristian Doctrine; to the great dishonour of the blessed Name of Christ, and the Christian Religion. And as if *G. W.* and *W. P.* were not alive, or not able to Answer for themselves, he will needs Answer for them, and the said *Tho. Elwood* puts a most impudent and notorious Perversion upon my plain words, in my Proposition to *W. Penn*, saying of me, as he has worded his demand, he seems to have bespoke a Publick Meeting that he might have done it himself; see page 159. and page 160. of his *Truth defended*. As if (saith he) he wanted such an Opportunity to prove himself an Apostate. Let the Reader but read my words in my own book, and at the first sight he will see the Cheat and Forgery. Observe Reader my words, p. 32. And let him signifie to me the time and place where he will make it to appear. (I say not when I will) that his Charge against me is true.

May I not well say, that ever such a gross and impudent Forgerer, Wrestler and Perverter of a man's words, should be allowed or permitted to be an Agent, Patron, or Champion for what they call the Body of the People named Quakers, and their Ministry, is a sign that they are at a low Ebb, when they make use of such Tools as *T. E.* is, whom I see, and do offer to prove not only to be guilty of gross Forgeries and Perversions, and Antichristian Principles, but grossly ignorant (in that which he pretends to have knowledge) of humane Learning; and who is guilty of Pedantick trifling and quibbling, from meer Errors of the Press, not so duly corrected, yet obvious to any intelligent Reader.

And to my demanding the like Justice to be done me, as some Years ago we demanded of the Baptists, against *Thomas Hicks*, he answereth in his last book, falsely called, *Truth defended*; pag. 158. That betwixt that and this of mine, there is no parallel: For (saith he) in that there was a people concerned on each side, &c. Whereas *W. P.*'s calling *G. K. A.* a



*Secondly*, Whereas *Thomas Elwood* hath Printed sundry Defamatory Books against me, I charge him to be guilty of False Accusations, Perversions, and Forgeries, contained in his said Books, as also of most Erroneous and Hurtful Principles, to the great Shame of his Profession, and Scandal of Christian Religion, and I offer to prove him to be so.

*Thirdly*, Whereas *George Whitehead* did join with a prevailing Party, in that called *The Yearly Meeting of the Quakers*, in the Third Month, 1695. to pass a most Unchristian Censure of Excommunication against me, (without any Proof or Charge of either Error in Doctrine, or Evil Conversation) I charge him to be guilty of False Accusation, and of a most false and unjust Censure, and offer to prove it against him. As also, I offer to prove the said *George Whitehead*, out of some of his Printed Books (which it doth not appear that he hath Retracted or Corrected) guilty of most Erroneous and Hurtful Principles, contrary to the Fundamental Doctrine of the Christian Faith and Religion.

*Fourthly*, Whereas *John Pennington* hath Printed Defamatory Books against me, and hath Accused me to be an Apostate, I charge him to be guilty of false Accusation and Defamation, and I offer to prove it at the said Meeting.

*Fifthly*, Whereas the *Second Days Weekly Meeting* of the People called *Quakers*, in *Lombard-street, London*, hath Approved or Countenanced the above-mentioned Scandalous Books, and another late Book from *Pennsylvania*, signed by *Calob Pusey*, falsely called by him, *A modest Account from Pennsylvania of the Principal Differences in Point of Doctrine*, &c. I charge them to be guilty of great Injustice against me, as also of being guilty of the false Accusations, Perversions, Forgeries, and false Doctrines contained in the said Books by their approving the same, and allowing them to be publicly sold next Door to their Meeting-place, by one of their own Profession.

If it happen that few or none of the above-mentioned Persons shall be present at the said Meeting, being conscious to themselves of the badness of their Cause, yet I do hereby declare and publish my full intention to be present, (God willing) with my Friends, at the said Place and Time appointed, to make good the Charges against them. And any moderate and Friendly People of other Professions, have freedom to be present, so far as there is room in the Place to receive them, without Crowd or Throng, to hear what shall be said and proved in these matters above-mentioned.

London; the 11th day of the  
3d month, called May, 1696.

G E O R G E K E I T H.

*And here I think fit to give a true Account of the Just Cause I have to intimate such a Meeting.*

[In my book called, *A Seasonable Information and Caveat*, against a scandalous book of *Th. Elwood*, I made a Profer to *Th. Elwood* to meet him at any Place and Time that he would appoint, to prove him guilty of gross Forgery in matters of Fact, &c. and also of false Doctrine: But he did no wise assent to any such Profer, nor gave any rational Excuse for his Refusal (pretending, he would not give G. K. an Opportunity to gratifie the Rabble, and disgrace his Profession by yet made of Truth, by so publick a discovery of his ungoverned Passions). [What is this but great hypocrisie? And no doubt, if he or his Party thought to get any advantage against me, in such a Publick Appearance, either in regard of the Cause, or of what he and they call my ungoverned Passions, they would greedily embrace it: But the reality of the matter is, they are not willing their great injustice, as well as their

their insolent carriage, and most unruly Passions in clandestine places, should be discovered; shutting the doors upon all but themselves, that none that were equal and impartial Hearers and Observers might be present, to be a check to their rude and insolent carriage against me, many speaking to me at once, which some among themselves reprov'd at the first Yearly Meeting, I appeared among them. Thus they seek to murder the Reputation of the Innocent in secret places.] And instead of assenting to my just Profer, he prints another book against me, filled with more than double (to what was in his former book) of Forgeries, Perversions, False Accusations, and Misrepresentations. And I having neither time, nor ability of outward Estate, to Print Answers to him and others, that heap book upon book against me, with no charge to them, (they having got a way without any charge or cost to them, to Print what they please). And things being thus, I appeal to all moderate Persons, whether this my intimation of such a Meeting, in the defence of the Fundamental Doctrines of Christianity, as the necessity of Faith in Christ, as he outwardly suffered at *Jerusalem* to our Salvation, Justification, and Sanctification, by the Blood of Christ outwardly shed, the Resurrection of the Body that Dyed, and Christ's coming without us, in his Glorified Body, even the same that formerly suffered Death for our sins, to Judge the Quick and the Dead: All which I offer to prove have been oppos'd and contradicted by some of them, being the common Faith generally and in common profess'd by Christians in all professions, and for the defence of which, all sincere Christians are jointly concern'd, and also in my just vindication, both as a man and a Christian, be not justifiable and commendable, it being the best way I have at present to clear the Truth and my Innocency, and discover their great injustice towards me, and to Answer the proud and insulting boastings of my Adversaries.

And whereas in my late Book, call'd, a short List of some of the vile and gross errors of *Geo. Whishead, &c.* I propos'd a just demand to *William Penn*, to give me an Opportunity for him to make good his Charge against me at any publick Meeting of the People call'd Quakers, in or about *London*, instead of his assenting to my just demand, there comes forth a Third Book of *Tho. Elwood*, multiplying his gross Forgeries, Defamations, and Misrepresentations against me, and also containing most false and Antichristian Doctrine, to the great dishonour of the blessed Name of Christ, and the Christian Religion. And as if *G. W.* and *W. P.* were not alive, or not able to Answer for themselves, he will needs Answer for them, and the said *Tho. Elwood* puts a most impudent and notorious Perversion upon my plain words, in my Proposition to *W. Penn*, saying of me, as he has worded his demand, he seems to have bespoke a Publick Meeting that he might have done it himself; see page 159. and page 160. of his *Truth defended*. As if (saith he) he wanted such an Opportunity to prove himself an Apostate. Let the Reader but read my words in my own book, and at the first sight he will see the Cheat and Forgery. Observe Reader my words, p. 32. And let him signifie to me the time and place where he will make it to appear. (I say not when I will) that his Charge against me is true.

May I not well say, that ever such a gross and impudent Forgerer, Wrestler and Perverter of a man's words, should be allowed or permitted to be an Agent, Patron, or Champion for what they call the Body of the People named Quakers, and their Ministry, is a sign that they are at a low Ebb, when they make use of such Tools as *T. E.* is, whom I can, and do offer to prove not only to be guilty of gross Forgeries and Perversions, and Antichristian Principles, but grossly ignorant (in that which he pretends to have knowledge) of humane Learning; and who is guilty of Pedantick trifling and quibbling, from meer Errors of the Press, not so duly corrected, yet obvious to any intelligent Reader.

And to my demanding the like Justice to be done me, as some Years ago we demand of the Baptists, against *Thomas Hicks*, he answereth in his last book, falsly call'd, *Truth defended*; pag. 158. That betwixt that and this of mine, there is no parallel: For (saith he) in that there was a people concern'd on each side, &c. Whereas *W. P.*'s calling *G. K. A.* post



*apostate, affects no body that I know of (saith T. E.) but himself and himself, but justly : G. K. of any people now, so far as I can understand.*

Now Reader consider (and judge by this Taste in the End of his Cask, what sort of liquor fills the whole). *W. P's calling G. K. Apostate, affects no body that he knows of but himself.* If this were true, as it is most false, is it not most unjust Reasoning? *G. K.* but one, and the charge of Apostate affects no body but himself; therefore he must have Right done to him, nor must his complaint be heard of his being wronged. Hath every single person as real and true Right to Justice, as a great number? Otherwise I must Justify all the Persecutions and Murthers that have been acted upon single Persons who have had none perhaps to own them but God alone. But *T. E.* knoweth that *G. K.* has Wife and Children that are affected with this unjust charge of *W. P.* tending to the exposing of them to ruin and want. If so be either *W. P.* or *T. E.* could beget an universal Perswasion in People, that his charge is true, but that *T. E.* saith, the Charge affects me justly, is his begging the Question, which neither he, nor any else can prove; for they cannot prove that I am declined in the least, from any Principles or Practices of Christianity that I formerly Professed: But that without any change of Principles, from what I formerly Professed, ever since I was owned by the People called *Quakers*, I understand better some Places of Scripture; and that God has been pleased of late Years to enlighten me, and enable me more clearly to conceive, and more distinctly and safely to hold forth the same Principles of my Faith formerly received by me, is no sign of my Apostacy, but of my growth in the Truth, and in the knowledge of it.

And whereas there is one thing they mightily aggravate against me, and think they have catch'd me in a great Contradiction, that some time ago I had an Opinion of *Whitehead* and *W. Penn*, and some others, as being men of sound Principles, and of late have charged them to the contrary. But to this I answer, This is no contradiction of Principle, or matter of Doctrine; the most it argueth, is, that I have been mistaken of these men; but I never heard that a mistake only in mens Persons, was ever made a Badg or Character of Apostacy. But they have no advantage against me in respect of the change of my Opinion of these men, but I have the same advantage against them for they have as much changed their Opinion of me as I have of them. And what change of Opinion I have had of them, is occasioned by themselves, in their late cloaking and excusing vile Errors, which at last, by a more diligent search into their books (than formerly I made) I found them guilty of. But whereas *T. E.* saith, *G. K. is of no people so far as he can understand*; I value not what he understands in the case; I was then, and now am a Member of Christ's Body, which is his Church, that is not limited to this or that Particular Society; nor was I ever so strait in my Charity, to think none the People of God but them called *Quakers*. And notwithstanding their Bull of Excommunication against me, from a prevailing Party or Faction in the last Yearly Meeting, I have been since well owned, and my Testimony well received at a considerable number of Meetings within not many miles from *London*, and many of them owned to be Friends and Members of the same Body, whereof he professeth himself a member. And if it were necessary, I could easily bring a Proof, that some, owned as his fellow-members, do own me more than they own him. And it is well known, that these Abuses I have met with from *T. E.* and *W. P.* and the Prevailing Faction in the last Yearly Meeting, have affected many honest and conscientious People called *Quakers*, in divers places, and have been a great scandal and offence to them.

However, to take away all pretence of Excuse from *T. E.* and stop his mouth in the case, he may see where a Meeting of People have publickly owned me, and my Christian Testimony, in their Printed Treatise, called, *A Seasonable Testimony*; (and these did own me then as now) and have disowned the unchristian and False Excommunication given forth against me by that called, *The Yearly Meeting*, 1695. that gave themselves no particular designation of People, nor mentioned any particular Meeting-Place where they met, only signed by a Raw Young Man, that serveth for his Salary, and dared not but Sign what they enjoyed him, for fear of losing his hire.

*G. K.*